

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 8.

JULY 19, 1817.

VOL. II.

FOREIGN INTELLIGENCE.

ALPHABETICAL LIST

OF PROTESTANT MISSIONARY STATIONS
AND MISSIONARIES THROUGHOUT THE
WORLD.

Continued from p. 99.

DELHI.

A city of India, 976 miles N. W. from Calcutta, once the capital of the Patan and Mogul Empires. It formerly covered a space of twenty miles, and its present buildings and ruins occupy nearly as much. It is greatly improving, under the protection of the British government; to which it is really subject, although nominally under the authority of the Mogul.

BAPTIST SOCIETY.

John Kerr.

Mr. Kerr appears to have very recently visited Delhi. He reports that the Word of God is heard with willingness and attention, much to his encouragement and surprise, as he had been told that it could not be preached with safety in that city.

DEMARARA.

In South America.

LONDON MISSIONARY SOCIETY.

Le Resouvenir.—1808.

John Smith.

Here Mr. Wray laboured for several years, with much success. Upwards of 900 negroes attended worship, and were much attached to the Missionary. Since his removal, other missionaries have laboured here; and Mr. John Smith is now on his way thither.

GEORGE TOWN.—1809

John Davies, Richard Elliot.

A considerable number of negroes repair to George Town, to hear Mr. John Davies, some from the distance of many miles. The Chapel is crowd-

ed, and many listen at the doors and windows. More than 1000 attend on Sunday morning. Not fewer than 500 negroes attend in rotation, a great number of whom learn the catechism. They have established among themselves an Auxiliary Missionary Society, composed of people of colour and slaves, whose subscriptions, inserted in the last Report, amounted to 189*l*.

WESLEYAN METHODISTS.

Thomas Talboys, John Mortier.

Mr. Talboys writes: "We have in society, six whites, and 358 coloured and blacks. The Society is in a good state. We enjoy peace in our borders. Love appears to be the cement that binds us together; and the people appear to be growing in grace, and in divine knowledge."

DIGAH.

A station 12 miles to the N. W. of Patna, in Hindostan, about 320 miles N. W. of Calcutta, on the south bank of the Ganges.

BAPTIST SOCIETY.—1809.

William Moore, Joshua Rowe.

Brindabund, } natives.
Ram-prisada, }

At present, Messrs. Moore and Rowe are engaged in an European school and superintend three native schools, containing about 100 children. The Society here possesses a valuable mission-house, and they have procured ground to erect a school-house. A rich native of Benares has agreed to give 300 rupees per month for the support of a school, for the reception of all classes—a striking proof of the beneficial operations of the Gospel upon the heathen, even where conversion is not produced.

DINAGEPORE and SADAMAH'L.

Dinagepore is a city in Bengal, about 240 miles north of Calcutta—population 40,000. Sadamah'l is a few miles from Dinagepore.

BAPTIST SOCIETY.—1814.

Ignatius Fernandez.

Sixty-one Hindoos have become Christians. In the school there are forty-three Children.

DOMINICA.

An Island in the West Indies.

WESLEYAN METHODISTS.—1788.

William Beacock.

Members 710.

FAIRFIELD.

In Canada; now called New-Fairfield.

UNITED BRETHREN.—1734.

*Christian Fred. Dencke,
John Renatus Schmidt.*

(See, under the head Goshen, some account of Fairfield.)

In 1813 the American army, under Gen. Harrison, destroyed the settlement by fire; and the congregation was dispersed. By the last accounts, the members were again collected, to the number of 109 Indian Brethren and sisters, who resided in huts where Fairfield formerly stood. They had been visited by some of the brethren from Bethlehem; and brother Schmidt had united himself to brother Dencke, who, with his wife, had been mercifully preserved during their wanderings. A place of residence had been fixed on and measured out, in a more convenient spot, which had received the name of New-Fairfield.

FLINT RIVER.

A settlement in North America, among the Creek Indians.

UNITED BRETHREN.

This settlement was formed in 1734; but has been, for the present, suspended, in consequence of the unsettled state of the country.

FREE TOWN.

The chief town of the colony of Sierra Leone.

WESLEYAN METHODISTS.

William Davies, Samuel Brown.

Mr. Davies takes an active share in the instruction of the recaptured negro children. Mr. Brown lately sailed.

GAMBIER.

A settlement situated among the Bagoes, at Kapparoo, in Western Africa, a native town on the coast, about 70 miles N. W. of Sierra Leone.

CHURCH MISSIONARY SOCIETY.

*Jonathan Solomon Klein,
Emanuel Anthony, native usher.*

GANJAM.

A town on the Orissa Coast, in India, where the Telinga and Odea languages are spoken.

LONDON MISSIONARY SOCIETY.—1813.

William Lee.

A church has been built for the missionary; and he also superintends a school.

GNADENTHAL.

In South Africa, about 130 miles east from Cape Town; formerly called Bavianskloof, or the *Glen of the Baboons*, from the great number of those animals; but since named *Valley of Grace*.

UNITED BRETHREN.—1736, renewed 1792.

*J. Adolphus Kuester, J. M. Peter Leitner,
M. Marsveld, Daniel Schwerin,
J. G. Schultzs.*

The mission among the Hottentots was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who laboured successfully among them till he had formed a small congregation, whom he left to the care of a pious man, and went to Europe, with a view to represent the promising state of the mission, and to return with assistants. But to his inexpressible grief and disappointment, he was not permitted, by the Dutch East India Company, to resume his labours; some ignorant people having insinuated, that the propagation of Christianity among the Hottentots would injure the interests of the Colony.

From that time, to the year 1792, the Brethren did not cease to make application to the Dutch government for leave to send missionaries to the Cape, especially as they heard that the small Hottentot congregation had

kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read; and left a Dutch Bible with them, which they read together, for their edification.

At length, in 1792, leave was granted to send out three missionaries; who on their arrival, were willing at the desire of the Governor, to go first to Bavianskloof, and there to commence their labours, on the spot where George Schmidt had resided. Instructions from the Government in Holland granted them leave to choose the place of their residence, wherever they might find it most convenient; but the circumstances of the Colony at that time would not admit of it.

Since the English have made themselves masters of that country, the Brethren have built a church; and now remain undisturbed, and protected in their civil and religious liberty.

When the missionaries first arrived at Bavianskloof, in 1792, it was a barren uninhabited place: there are now collected together upward of 1000 Hottentots, under the regulations of the Brethren. This mission greatly prospers. New people come almost daily, inquiring what they must do to be saved, and requesting to live at Gnadenthal. In less than half a year, 103 of these were admitted. A new school house has been built.

The Rev. C. I. Latrobe, in a visit to the Society's settlements of Gnadenthal and Gruenekloof, from which he is just returned, has obtained an allotment of land, upward of 600 miles from Cape Town, for the formation of a third settlement in South Africa.

The four following brethren accompanied Mr. Latrobe to Africa, to assist in the missions: A. M. A. Clemens, Christian Thompson, John G. F. Stein, and John Lemmertz.

GOAMALTY.

Near the ancient city of Gour, which was formerly the capital of Bengal, between Cutwa and Dinagepore, about 200 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1808.

Krishna, a native.

The people in these parts are very desirous of schools. In 1813, the station was removed to a town called English Bazar, not far from the former. There are 127 children in the schools at this station. Maulike, a native teacher, is lately dead.

GOREE.

An island of Western Africa.

CHURCH MISSIONARY SOCIETY.—1815.

At this place 109 children are under education. Schoolmaster and schoolmistress, Mr. and Mrs. *Hughes*.

Mr. Hughes endeavours to promote the instruction of the natives; several thousands of whom, chiefly Jaloofs, are here crowded together, in a deplorable state of ignorance and superstition.

GOSHEN

A settlement on the River Muskingum, among the Indians in North-America.

UNITED BRETHREN.—1734.

Abraham Luckenbach.

The Brethren had three flourishing settlements on the river Muskingum—Salem, Gnadenhuetten, and Schoonbrum: but during the American war before last, these places were destroyed, and the inhabitants partly murdered, partly dispersed. Fairfield, in Canada, was built by such of the Indian converts as were again collected by the missionaries. In 1798, a colony of Christian Indians was sent from thence to occupy the land belonging to their former settlements on the Muskingum, which had been restored to them by an act of Congress. They built a new town on that river, called Goshen. The greater part of the Indian congregation, however, remained at Fairfield; the missionaries entertaining hopes that the Gospel might yet find entrance among the wild Chippewa Tribe inhabiting those parts.

This settlement was not disturbed during the last American war. The

work prospers. The school children afford the missionary much pleasure.

• GRAAF REYNET.

Mr. Kircherer, who was some time a useful missionary at Zak River, under the London Missionary Society, has been, for several years past, minister of a Dutch Church at this place.

GRENADA.

An island in the West Indies.

WESLEYAN METHODISTS.—1788.

William Lill, George Poole.

Members, 173. The congregations are large and attentive, and the Society is in a good state.

GRIQUA TOWN.

In South Africa, formerly called Klaar Water, near the Orange River, about 700 miles north of Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

William Anderson, Henry Helm, B. Berend, J. Hendrick, P. David, natives.

At this settlement many have been converted; and have evinced their improvement in civilization, by the cultivation of very considerable tracts of land.

GRUENEKLOOF.

In South Africa.

UNITED BRETHREN.—1808.

J. G. Bonatz, J. H. Schmitt, J. Fritsch.

This mission was begun by desire of the then Governor, the Earl of Caledon, whose favour toward the mission, and endeavours to promote the general welfare of the colony, and of the Hottentots in the interior, will always be remembered with gratitude.

At the beginning of 1815, the congregation consisted of 129 baptized persons, of whom 40 were communicants: there were besides, 25 candidates for baptism. The number of Hottentots under the care and instruction of the Brethren was 276.

GUYA.

In India; near Patna, we presume, but we are not informed of its exact situation.

BAPTIST SOCIETY.

— *Fowles.*

Mr. Fowles was baptized by Mr. Thompson, at Patna; and has begun to preach to the Hindoos and Mahomedans at this new station almost daily, and is heard with much attention and affection. "Some of them weep," he says, "even like children, when I speak to them of the sufferings and death of the Lord of glory."

(*To be continued*)

JOURNAL OF ABDOOL MESSEEH.

Concluded from page 103.

January 11, 1815. Usual service performed. This day, Roshun Ulee, an inhabitant of Shumsabad, arrived from Abdool's friend at Lucknow, and inquired for Abdool in the city. The persons whom he asked spoke opprobriously of Abdool and his belief; and said, "What! do you want to go to that Kuttra, and be deceived? For God's sake, don't go. You had much better continue your journey." The man replied, "My good friend, I only asked you the way to the Kuttra: I did not ask your advice. You seem strange madmen here." At last an Armenian pointed out the way; when he came, and related to Abdool what had passed.

Jan. 12. This morning, during service, a man called out at the door of the Kuttra for a light: another called to him not to take fire there, for it was impure. This afterward afforded much amusement to the Christians. In the evening, the usual European and native congregation attended, and heard prayers and a sermon. Afterward, Abdool had private prayer with his family.

Jan. 13. This morning, after service, and the instruction of twelve schoolboys in the Gospel, information was received that the small-pox had broke out on Khyrut Messeeh and Rustoom Messeeh. The neighbours pressed the mother to perform the usual ceremonies; to which she answered, that such things were not suitable to Christians.

January 16, 1815. After service, and instruction of schoolboys, as Abdool was conversing with one of the sisters, a man arrived to say that sister Catherine, and Mihirban Khanum and Muriam, were assembled, and wished for him to read the Gospel to them. He went and read one chapter. Mihirban Khanum appears much impressed. Afterward, refreshments were prepared; but Abdool, being unwell, excused himself and returned.

Jan. 17. During service, two very good-looking men entered the Kuttra, and asked if this was the Padre Sahib's Kuttra. On receiving an affirmative answer, they asked where Abdool Messeeh was. Benadur Messeeh pointed him out. Abdool had begun reading a chapter of the Gospel. The two men came up, and saluted Abdool. Through respect to the Word of God he did not then return their salutation. After service he conversed with them. They said they had come from the army of Mahomed Shah Khan, to purchase articles at Agra; and, having heard of his apostacy in the army, they came to observe the nature of his worship, and they should tell the Khan what they had seen and heard. They asked several questions respecting the faith of the Christians; and, on the Rules for Candidates being shown them, they became much displeased, and departed.

Jan. 18. As Abdool was standing by the Kuttra door, looking out for the Christians to come to service, a man, called Uslum Beg, passed by on horseback. On seeing Abdool, he urged his horse up to him, and spat upon him, calling him an opprobrious name. Abdool wiped his face with his handkerchief, and said, "I pray God to pardon all your sins!" The man laughed, and went his way.

Jan. 20. Two or three Hindoos, with marks drawn on their foreheads, came and asked after the Padre Sahib, and said that they had heard reports of him in the army of the Maharaj, and greatly regretted that they had no opportunity of paying their respects to him. They had heard,

they said, that he was an Incarnation among the Europeans, and that many persons had from his preaching become Christians. They remained four hours, making many inquiries respecting the origin and effects of the Christian Faith, and then departed.

Jan. 21. Five or six poor widow women of the city were present at worship. After service, they inquired after the Padre Sahib. Abdool answered, that he had not obtained any relief from his complaint; and that he had heard that he had gone on board ship with his lady, with the intention of proceeding to England. They replied, "We all remain with uplifted hands in prayer, that Almighty God would bring him back in health and safety to this country." Abdool gave them a trifle, and then examined the boys of the Loparke Mundee School, who had come for that purpose.

Jan. 22. In the morning, Abdool, with Inayut Messeeh, and Newazish Messeeh, attended the chapel. Besides the usual native congregation, several friends, with their wives and children, were present. At 3 o'clock, various friends, with the servants of many other gentlemen, and many Christians of the city, attended with gladness.

Jan. 23. Molwee Kumur 'ooddeen, an inhabitant of Murrerut, who was proceeding to Ajmere to visit Maiyun-'ooddeen, seeing Inayut Messeeh standing at the Kuttra door, inquired after Abdool, and came with his companion into the Kuttra: accosting Abdool, he said, I am come from Lucknow, where I met your younger brother, who has called himself Yusuf Messeeh; and I understood, from his conversation, that he also has apostatized, like yourself. I therefore suppose, that, one by one, your whole family will become apostates." He then inquired the site of the church, and the opinions of men in that quarter. When he heard the state of affairs, and the spread of the Gospel, he was greatly astonished; and frowning, and eyeing one by one all the men in the Kuttra, he departed.

Jan. 24. After service and instruc-

tion of the school-children in the Gospel, Abdool took a turn for his health along the bank of the river. He proceeded till he arrived at the Hukeem's garden, where he saw five or six young men conversing together. When he had approached near to them he saluted them. They made no return. He supposed that they had not heard him, and repeated his salutation in a louder voice. They replied by a term of abuse. Abdool said, "Is such the answer to salutation required by the Mahomedan religion?" They said, "Yes, to such as you." Abdool said, "God forgive you;" and remained silent. He afterward heard one of them say to another, "If you had this fellow in the plain, what would you do with him?" He answered, "I would sabre him:" another said, "I would cut his tongue out, and put a stop to his deceiving and preaching of lies." Abdool, not thinking it of any use to talk to them, returned home.

Jan. 25. In the morning, Abdool, after performing service to the Brethren, went to the Loparke Mundee school, to inquire after the scholars. He heard from the master, that a teacher of the writer caste had been endeavouring to cajole the parents of the children into the belief that it was wrong to allow their children to be instructed in the English school, and to permit them to read the Gospel; for that, one by one, all the children would become Christians. Through the grace of God, the children perceived all he said to be nonsense; and having satisfied their parents, came to the school, and said they would never give up reading there.

Jan. 26. After breakfast, Abdool was occupied in disputing with two or three Hindoos, who came for that purpose. After much debate, at noon they took leave.

Jan. 27. After the usual service at seven o'clock, and instruction of the children, Abdool was going home to breakfast. Just then a stranger, newly arrived at Agra, came to visit him. He began by saying, that he had come from the Punjab; and having heard

Abdool's name exceedingly ill spoken of in the city, the men of which called him infidel and apostate, and a renegade from the Faith of Mahomed, he came to ascertain the fact; and if, which God forbid, he should have been correctly informed, to inquire the cause. Abdool replied, "My friend, I was formerly a Mussulman: nay, I was forward in the Mussulman Faith; and all my family have been Mussulmen. When I read the Holy Book, I found that the Mahomedan Faith has not the truth. I, therefore, quitted that way. The visitor said, "This is very strange. You appear to have been well enough as a Mussulman. A dog or a hog would abhor such conduct as yours; and, in my whole life, I never saw one so cursed as you, who so shamelessly declare 'I was once a Mussulman, and am become a Christian.' Curse on your conduct! And, alas! that Mahomedanism is become so degenerate! Were you in my city, the citizens would quickly speed you to hell." Abdool answered, "My good sir, you condescended to inquire after your servant's affairs: your servant simply related them. Do you break into such anger at the first hearing of facts? Would you remain silent but a moment, your servant would lay a statement of the Holy Gospel before you. If it be found worthy of approval, well. If there be any evil in it, command what punishment you will on this sinner." The stranger answered, "It is no injury that I do you; since the Prophet has forbidden our reading and hearing the Gospel, which has been abrogated. He then rose and departed.

Jan. 28. A man came from sister Dobeë Muriām Khanum, to say that the corpse of sister Jygm had been brought from Gualior for interment in the garden of Padre Juntos; and if Abdool and his companions would go, it would be esteemed friendly. They accordingly set out. In the way, they learnt from a friend, that the Khazee (Judge) of the city had also gone through complaisance. When they arrived near the garden, they found

that a great dispute had arisen between the servants of Padre Angelo and the Armenian Padre, so that they would not allow the Padre to be put into the ground, and at last swords were drawn. Inayat Messeeh advised that they should not go; for that, in the Holy Gospel, we are commanded to be *harmless as doves, but wise as serpents*; and it would be very wrong that Abdool's name should appear in such a business. Abdool greatly approved his advice, returned home, and remained till midnight occupied upon his sermon.

Jan. 29. In the morning the usual congregation assembled to service. At four in the evening, various friends, with their wives, children, relations, and servants, attended prayers and a sermon. Afterward, Mr. Lyon asked Abdool to go and have prayers at his house. On arriving, they found several persons assembled there: at nine they had service, after which Abdool returned home.

Jan. 30. The Hukeem Hyderabaddeen sent a man to say that one of Abdool's old friends had arrived; who, on account of the reproaches of the citizens, did not like to go to the Kuttra, but was desirous to see Abdool, if he would come to him. Abdool, being lame, sent Inayat to him; who recognised in him one of his father's disciples. He greatly lamented, and said, "What a strange course your uncle has taken, which no one of your family ever took! I am greatly sorry for you, who have also forgone Mahomedanism through his persuasions." Inayat said, "I have not followed my uncle's word, but the word of Jesus the Saviour. No one who follows his word shall finally fail of salvation." Inayat then asked where he lodged; and being told in the Serai (Inn) near the fort, requested to be shown his lodging. The stranger then rose and went with him, conversing as he went; showed his lodging, and came with him to the Kuttra. On seeing Abdool, he saluted him, and wept. Abdool spoke much to comfort him, and said, "Indeed, my brother, this is a matter

of praise, not of sorrow: for the Lord Jesus Christ gave his life for the redemption of the whole world; and, after three days rose again, and ascended to heaven, where he will remain for ever, and will come to judge the world in righteousness; and happy will that man be, who, forsaking vain imaginations, will obey the living command, which liveth and endureth for ever." After much conversation, his mind was a little softened, and he began to listen to the words of the Holy Gospel, and remained till evening, when he took his leave, with a promise of returning in the morning. At night, several of the citizens got about him, and so persuaded him, that at four in the morning he went his way.

Jan. 31. Abdool went to the Serai, and inquired of the host for the stranger who had lodged with him. The host replied, that he had set off for Delhi; and that, in the night, many of the Musselmen of the city came to him, and advised him for his good to depart. Abdool went to seek him as far as Iskundra; but not finding him, returned.

Letter from Molwee Munsoor to the Rev. Daniel Corrie.

This letter was written from Gazy-poor, in June, 1815, and is translated from the Hindoostanee. Our readers have been already informed, that, on Mr. Corrie's leaving Agra, Molwee Munsoor removed to Bareilly. He was baptized in January, 1813, and is a man of great learning, and of consideration among his countrymen.

"My guide! may God keep thee happy in the way of Christ! This servant, who is your disciple, always prays to God, who is a merciful Father through Christ, that God would preserve you in safety, and never put me to shame in this way which is true, and of his own mercy revealed; and quickly bring me to meet you, who are the cherisher of my soul. Amen!

"I greatly desire to see you once more; and then if death come, so let it be, that I may die in your presence:

and if God will accept my prayer, then let him grant this, that I may behold you; and in this mortal life nothing do I desire beside a sight of you. Whatever reproach comes upon me from mankind the creatures, I thank God on account of it, and consider it a means of salvation; as Christ our Lord hath said, *When ye are persecuted for my sake, then rejoice, for your reward shall be in heaven.*

"My history is this. According to your order, I continued in the service of the Rev. Mr. Thomason till the end of March, learning Hebrew, and teaching Hindoostanee. When we arrived at Gazypoor, Mr. Thomason desired me to remain with Mr. P. I have therefore been three months with Mr. P.; and my spirit hath been much refreshed, because I have seen no one thing in him contrary to the Gospel. Moreover, the disposition to anger, of which my nature was full, by God's grace, through intercourse with Mr. P. is gone, and I hope will never appear more.

"Now, in this month of June, the Rev. Mr. Thomason's letter arrived, desiring me to go to Bareilly, and abide there. Accordingly, I am about to depart to Bareilly. But I am exceedingly anxious about my Hebrew studies, in which I had laboured much; but it is the will of God, and I am without resource.

"Now my petition is this, that God, who hath of his own grace shown me, worthless, the true way, will preserve me from shame till the Resurrection, and grant me peace in himself, and grant me quickly to meet you, and take out of my heart all desire of the pomps and vanities of the world, and bring all the church, you, and all the world, into his own true way. Amen! Now may God keep me, and you, and us all, in peace. May the respects of me, a sinner, be acceptable to Mrs. C. and to John (Adlington,) and to all the religious Brethren; and let them all pray for me to God, through Christ, that he would not suffer me to be ashamed of the true way. Amen!

(Signed)

MUNSOOR.

DOMESTIC INTELLIGENCE.

PROCEEDINGS OF THE GENERAL ASSOCIATION.

At a Meeting of the General Association of Connecticut, at East Guilford, the third Tuesday of June, A. D. 1817:
Present,

Rev Messrs.	From
Nath'l Gaylord,	Hartford North As- sociation
Noah Porter,	
Wm. Lockwood,	Hartford South
Caleb J. Tenney,	
Mark Mead,	New-Haven West
Jason Allen	
James Noyes,	New-Haven East
Erastus Ripley,	
Ira Hart,	New-London
Timothy Tuttle,	
John Noyes,	Fairfield West
Wm. Bonney,	
Wm. Andrews,	Fairfield East
Daniel Crocker,	
Ludovicus Weld,	Windham Original
James Porter,	
Cha's Prentice,	Litchfield North
Pitkin Cowles,	
Lyman Beecher,	Litchfield South
Fosdic Harrison,	
W. Lyman, D.D.	Middlesex
David D. Field,	
David B. Ripley,	Toland
Josh. L. Wilson,	From the General Assembly of the Presbyt. Church in the United States.
Samuel Fisher,	
T. H. Skinner,	
Bancroft Fowler,	From the General Convention of Vermont.
Jno. Woodbridge	From the General Asso. of Massa- chusetts Proper.
L. Ainsworth,	From the Gene- ral Association of New Hamp- shire.
Gad Newell	
The Rev. Ira Hart was chosen Scribe,	

The Rev. William Lyman, D. D. was chosen Moderator.

The Rev. David D. Field was chosen Assistant Scribe.

The certificates of delegation were read.

The meeting was opened with prayer by the Moderator.

The system of Rules for the regulation of business before the Association was read.

The Rev. Messrs Tenney, Fisher, Crocker, Woodbridge, Newell, and E. Ripley were appointed a Committee of overtures.

The Associational Sermon was delivered by the Rev. William Andrews, from 1 Thessalonians, v. 25. *Brethren, pray for us.*

The Committee of overtures made a report which was accepted.

Received and accepted the report of delegates from the General Association to the General Assembly of the Presbyterian Church; to the General Convention of Vermont; to the General Association of Massachusetts Proper; and to the General Association of New-Hampshire.

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, viz. Rev. Messrs. Nathan Perkins, D. D. Calvin Chapin, D. D. Benjamin Trumbull, D. D. James Noyes, Joseph Strong, D. D. Isaac Lewis, D. D. Elijah Waterman, Moses C. Welsh, D. D. Jonathan Miller, Lyman Beecher, Frederick W. Hotchkiss, and Nathan Williams, D. D.

The following persons were chosen receivers of money in their respective Associations, for the Treasury of the General Association, viz. Rev. Messrs. Henry A. Rowland, Joab Brace, Samuel Merwin, Timothy P. Gillet, Salmon Cone, Roswell R. Swan, Elijah Waterman, James Porter, Charles Prentice, Joshua Williams, David Selden, and Ephraim T. Woodruff.

The report of the Trustees of the Missionary Society of Connecticut was received, read, and accepted. *See Appendix, No. I.*

Wednesday, June 18.

The following persons were chosen Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, viz. the Hon. Jonathan Brace, the Hon. Elizur Goodrich, John Caldwell, Esq. Enoch Perkins, Esq. Samuel Pitkin, Esq. Mr. Thomas Hubbard, the Rev. Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, D. D. Moses C. Welsh, D. D. Samuel Goodrich, and Henry A. Rowland.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Missionary Society of Connecticut, for one year from the first Wednesday of August next.

The following persons were chosen Directors of the Domestic Missionary Society for Connecticut and its vicinity, for the year ensuing, viz. Timothy Dwight, Timothy Stillman, Matthew Marvin, Esq. Richard Hubbard, John Hall, Esq. Stephen Peck, Esq. and the Rev. Messrs. Abel Flint, Samuel Merwin, Abel M'Ewen, Lyman Beecher, Daniel Dow, and Matthew R. Dutton.

The Rev. Nathaniel W. Taylor was chosen Secretary; George Spencer, Treasurer; and Russel Bunce, Auditor of the Domestic Missionary Society, for the year ensuing.

The account of the Treasurer of the General Association was exhibited and approved. *See Appendix, No. II.*

The Rev. Abel Flint was chosen Treasurer, and the Rev. Calvin Chapin, Auditor of the General Association for the year ensuing.

The Rev. Messrs. Beecher, Lockwood, and Tenny were appointed a Committee to devise some method of raising money for the Treasury of the General Association.

The report of the Directors of the Domestic Missionary Society for Connecticut and its vicinity was exhibited and approved. *See Appendix, No. III.*

The Rev. Messrs. E. Ripley, Andrews, Bonney, and Beecher were appointed a Committee to take into con.

sideration the Domestic Missionary Society, and report.

Voted, That at 2 o'clock, P. M. the Association will attend to an enquiry respecting the state of religion within its limits, and the limits of the several ecclesiastical bodies in its connection; and that the Rev. Messrs. Fowler, Wilson, Bonney, Cowles, James Noyes, and Newel, be a Committee to prepare a summary account of the same, from the narratives which shall be given in, to be reported to this body.

The Rev. Messrs. Diodate Brockway, Erastus Ripley, and Nathaniel W. Taylor were chosen delegates to the General Assembly of the Presbyterian Church, to convene in Philadelphia, the third Thursday of May, 1818; and the Rev. Messrs. Noah Porter, Bennet Tyler, and Asa King were appointed their substitutes.

The Rev. Jacob Brace was chosen delegate to the General Convention of Vermont, to meet at Middlebury, the second Tuesday of September next; and the Rev. David Smith was appointed his substitute.

The Rev. Messrs. Nathan Perkins, D. D. and Erastus Scranton were chosen delegates to the General Association of Massachusetts Proper, to convene the fourth Tuesday of June, 1818; and the Rev. Messrs. William Lockwood and Joseph Harvey, were appointed their substitutes.

The Rev. Messrs. Samuel Merwin and Stephen W. Stebbins were chosen delegates to the General Association of New Hampshire, to convene at Exeter, the third Tuesday of September next; and the Rev. Messrs. Caleb J. Tenny and William Bonney were appointed their substitutes.

The Rev. Erastus Ripley was appointed to preach the *Concio ad Clerum* at the Commencement in New-Haven, in September next.

The Rev. Messrs. Tenney, Beecher, Andrews, Weld, and Skinner were appointed a Committee, to report on the means of improvement in morals and religion.

The Committee, appointed "to take into consideration the Domestic Mis-

sionary Society, &c." reported several resolutions, which were adopted, as follows:

Resolved, That it be recommended to each church in the State, in connection with this body to have a contribution, on the first Sabbath of September, for the purpose of aiding destitute and feeble churches and societies, in providing for themselves the stated enjoyment of gospel ordinances; and that the contributions be paid over to the Treasurer of the Domestic Missionary Society; also that, in all places where it may be deemed expedient, the congregation be invited to unite with the church in the contribution.

Resolved, That it be recommended, that the Address of the Directors of said Society be read to the congregation, in places where it has not already been done, on some Sabbath not long preceding the annual contribution in September next; and that the Report of the Directors, exhibited to this Association, be read in all the congregations in the State, on the Sabbath preceding the annual contribution.

Resolved, That, in addition to the publications of the Report, with the minute of the Association, the Treasurer of this body, procure 500 copies of the same to be printed at the expense of the Society, and distribute them to the district Associations as speedily as possible.

Attended to the enquiry respecting the state of religion, after which the Association united with the church in this place, and a numerous assembly of visiting clergymen, and members of other churches, in commemorating the Saviour's dying love, in the sacramental supper. The season was peculiarly solemn and delightful to the friends of the Redeemer.

Thursday, June 19.

The Committee, appointed "to devise some method of raising money," reported a resolution, which was adopted as follows:

Resolved, That the members of the District Associations, who do not re-

ive contributions from their churches for the purpose, consider themselves bound to pay annually, for the Treasury of the General Association, one dollar each.

The General Association received from the Scribe of the Consociation of Windham county, a copy of the proceedings of that body, at Brooklin, in February last, on a charge of heresy against the Rev. Luther Wilson, jun. pastor of the church in that place, which was read, and ordered to be placed among the files of the Association.

The Rev. Messrs. N. Porter and Fisher were appointed a Committee to report respecting the church standing of deposed ministers. They reported a resolution, which was adopted as follows:

Resolved, That when a minister is deposed from the ministerial office, he is not, of course, to be considered as excommunicated from the church; and that it belongs to the Council which deposes him to decide concerning his Christian standing.

Voted, That the Register of this Association be directed to procure, at their expense, a suitable book, and therein to insert all the standing rules of this body, in regular order, to accompany the Associational book, for the use of the members.

The Committee appointed "to report on the means of improvement in morals and religion," reported a pastoral letter to the churches and congregations, which was accepted, and ordered to be printed with the minutes of this body. *See Appendix*, No. IV.

The Committee, appointed "to prepare a summary account of the state of religion, &c." made a report which was recommitted to the same Committee, with the addition of the Rev. Messrs. Tenny, Weld, Field, and N. Porter.

Friday, June 20.

The Committee on the state of religion exhibited a report which, being amended, was accepted and directed to be printed with the minutes. *See Appendix*, No. V.

Voted, That the Schedule of the state of the churches, for the past year,

be printed with the minutes of this Association. *See Appendix*, No. VI.

Resolved, That the General Association highly approve of the Charitable Society of Connecticut for the education of indigent pious young men for the gospel ministry, and earnestly recommend it to the patronage of the Christian public.

Voted, That the receivers of money, in the several District Associations, be requested to collect, and pay, as soon as possible, into the Treasury of the General Association, the sum recommended by a vote of this body.

Voted, unanimously, That the thanks of the General Association be returned, by the Scribe, to the pastor, church, and congregation in this place, for the kindness and hospitality which they have manifested to this body, during the present session.

Voted, That the Rev. Abel Flint be requested to superintend the printing and distribution of the minutes of this Association.

Voted, That the sum of twenty-five dollars be allowed to the Rev. Abel Flint for his services as Treasurer, the present year, and for superintending the printing and distribution of the minutes.

Voted, That the next meeting of the General Association of Connecticut be at Middletown, at the house of the Rev. Chauncy A. Goodrich, the third Tuesday of June, 1818, at 11 o'clock, A. M.

After a prayer by the Rev. Laban Ainsworth, and singing a hymn adjourned, *sine die*.

WM. LYMAN, Moderator.

IRA HART, }
DAVID D. FIELD, } Scribes.

APPENDIX.

No I.

Report of the Trustees of the Missionary Society of Connecticut.

To the Missionary Society of Connecticut, to be convened at East Guilford, the third Tuesday of June, 1817.

The Trustees of the Society beg leave to submit the following Report:

On this anniversary of the Missionary Society, we congratulate you on the success which has crowned your exertions to promote the cause of Christ by missionary labours.

Through the goodness of God, your Trustees have been enabled to send as great a number of Missionaries into the field of labour, as at former periods. These have gone forth as heralds of salvation to perishing sinners. The number of Missionaries commissioned within the past year is thirty.—Some of these have laboured in the service of the Society the whole, and some a part of the time. Sixteen of these Missionaries have parochial charges in the new settlements, and devote only a stipulated portion of their time to missionary services.—The Missionaries have traversed a vast tract of country; preached often; formed churches; administered ordinances; attended conferences; and visited schools and families. By their instrumentality, error has been restrained, and the cause of truth advanced. Their labours have been attended, in general, with success; and, in some places, with the special influences of the Holy Spirit. By the people they have been received with great cordiality, and treated with kind attention. It has been their grief that more Missionaries could not be united with them in the glorious work; the field of their labour being so extensive, that little could be done, compared with the necessities and desires of the people. But we have reason to believe, that great good has been effected by your Missionaries, however disproportioned to the field of labour.

The people, as they become able, are inclined to settle gospel ministers among them; and, even before, are so sensible of the importance of this, as to make liberal contributions. By this means the term of missionary service is prolonged, and a greater number is sent among them than the funds of the Society would otherwise admit.

The expenses, the year past, have a little exceeded the income arising

from the contribution of May, 1816, collections by Missionaries, donations, and interest on the permanent fund. Your Trustees have therefore employed as many Missionaries as the funds of the Society would permit.

The places where our missionaries have laboured, the time employed, the amount of expenditures for missionary purposes, a list of the books and pamphlets distributed in the new settlements, also a particular statement of funds, you will see in the printed narrative accompanying this report.

We rejoice that the Legislature of this State have favoured the missionary cause, by authorising contributions to aid the benevolent design; and that the good people of the State, awake to the importance of sending the Gospel to their brethren, who are scattered in the wilderness, as sheep without a shepherd, have so liberally contributed to the important object. For their future encouragement, we feel warranted to say, where a missionary zeal has prevailed, there have been unusual effusions of the Holy Spirit. In what other period have there been such marvellous displays of divine grace? "Do not these things, like the pillar of the cloud, and of the fire, in the camp of Israel, betoken the divine presence to have attended the course of missionary labours?" What an encouragement is this, both to ministers and people, to press on in the glorious work? We hope and pray they may not be weary in well doing.

The king of Zion has smiled on your institution. He has been pleased to crown your efforts with success. Let this animate you to every probable means of augmenting your funds, in order to enable the Trustees to engage more labourers, and send them forth to promote the cause of the glorious Redeemer. You are workers together with God, and with multitudes of your fellow Christians, in the different quarters of the globe, in extending the news of salvation to perishing sinners. How happy are you to be indulged with an opportunity to take a part in communicating the Gospel of

the blessed Jesus to the destitute ! How happy to live in a day, when the triumphs of the cross are so manifest, and when you may contribute so much to aid its triumphs !

The object is rising in importance. The field is whitening to harvest ; and the labourers are yet few compared with the multitudes who are destitute of the word of eternal life. Though many have gone to preach the way of salvation to perishing sinners, many more are wanted. Your Trustees are constantly urged to send more Missionaries. They have endeavoured to select those parts where Missionaries are most wanted, and where there appeared to be the greatest prospect of success.

We desire to praise the great Head of the church, that he has granted such success to missionary exertions ; that new churches are forming, and languishing ones are strengthened ; that the wilderness is beginning to blossom as the rose, and echo the praises of God. We look forward, with joyful expectations, to that blessed day, when our brethren, who are scattered through the western country, shall be gathered into churches ; when temples of the Lord shall arise in every town ; and the word of salvation, and ordinances of the Gospel, shall be statedly administered. But in order to this, great exertions must be made ; much expense must be incurred. God makes use of instruments and means to accomplish his purposes ; and all who have the Gospel should unite in this great work. The Lord has the disposal of the treasures of the earth ; and we trust he will use them to accomplish his gracious designs respecting the church.

It should excite our gratitude to God, that a missionary spirit prevails in so great a degree ; that Missionary Societies are rising ; Bible Societies, Tract Societies, with so many auxiliaries ; and that Female Associations are assisting the glorious work. Surely this is the Lord's doing, and the events accomplished are marvellous in our eyes. The Christian world, after a

death-like slumber for ages, is in a manner awake to the interests of Christ's kingdom. How eventful is the present period ! We see the prophecies rapidly hastening to their accomplishment. Missionaries are sounding the Gospel trumpet ; and many have already fled to the standard of Christ. We look forward with joyful expectation, to the happy day, when the heathen nations shall all be brought to the knowledge of the truth, and read the word of God in their own languages ; when the outcasts of Israel shall be gathered into the fold of Christ ; the delusions of the grand impostor, Mohammed, shall cease ; the darkness of Popery be dispelled by the light of God's word ; and the kingdom of Jesus be extended over all the earth.

In the name of the Trustees,
ABEL FLINT, *Secretary*.
Hartford, May 7, 1817.

No. II.

Statement of the Accounts of the Treasurer of the General Association of Connecticut.

No. 1. *Account of money received by the Treasurer, from July 1, 1816, to June 9, 1817.*

1816.		
July 4.	From the church in Colchester, West Chester,	3 83
Sept 20.	From Rev. Salmon Cone, for New-London Association,	6 50
1817.		
Oct. 28.	From Rev. Joab Brace, for Hartford South do.	11
April 28.	From Rev. E. T. Woodruff, for Tolland do.	5 50
May 30.	From the church in Greenfield,	3 10
		<hr/>
		\$29 93

No. 2. *Disbursements by the Treasurer, from July 1, 1816, to June 9, 1817.*

1816.		
July 6.	For printing Minutes of the Association,	26 75
Nov. 12.	For postage and transportation of Minutes,	60
25.	Paid Rev. Jonathan Miller, Delegate to General Assembly,	17 36

1817.

June 9. For copying and superintending the printing and distribution of the Minutes of 1816, and services as Treasurer, as per vote of the Association, 25

\$69 61

No. 3. General Statement.

Balance on hand, July 1, 1816. 46 49

Receipts from July 1, 1806, to June 9, 1817, 29 93

76 42

Disbursements, as per preceding statement 69 61

Balance on hand, June 9, 1817. \$6 81

ABEL FLINT, Treasurer.

CALVIN CHAPIN, Auditor.

Hartford, June 9, 1817.

(To be continued.)

REVIVALS OF RELIGION.

From the (Lexington) Western Monitor.

Extract of a letter from the Rev. J. Vardeman, to his friend in Lexington, Ken. dated

At home, June 5, 1817.

DEAR SIR,—Having a little leisure, I proceed (according to your request,) to give you a short detail of the revival of religion which has recently taken place in parts of the counties of Fayette and Jassamine. In doing this I shall state facts as they have transpired under my own observation, or which I have received from undoubted authority. Some time in the month of November last, I was invited to preach at Mr. David Bryan's, six miles south of Lexington. Accordingly an appointment was made, which I attended—a goodly number of people assembled, and I endeavoured to point out to them the great importance of the Christian Religion, and the great necessity of repentance towards God, and faith in our Lord Jesus Christ. The congregation appeared attentive and solemn to a greater degree than usual, which created a belief that God had opened their hearts to attend to the things spoken to them; and being fully persuaded that where

God is about to revive his work, the means of grace are indispensably necessary, I addressed them again that evening at candle light. The number was greatly increased, and the effect more visible—some were seen to tremble and shed the silent tear. Before I left the place, an appointment was made to preach there again a few days afterwards, which with great anxiety I attended. The people assembled in considerable numbers—every ear appeared open to attend to the word of life. I addressed them from the words of Solomon: “By humility and the fear of the Lord, are riches, and honour, and life;” in which discourse was pointed out to them the cause, nature, and effects of humility, together with the blessed results thereof.

It now appeared evident to me, that God had indeed visited the people with the gracious design, “to bring them from darkness into his marvelous light.” This meeting was on Friday; I preached to them again that evening, and the next day, and the evening, following—the numbers increased to such a degree, that the house (though large) could not contain the people; and I had the felicity to find, that the effect of truth (though delivered, to be sure, in an humble garb) was completely commensurate with the growing numbers. The spirit of grace and supplication appeared to be poured out upon the people: the saints were happily disposed to weep with those who were weeping, and to unite with them in supplicating a throne of grace, that the good work begun in them, might be accomplished to their eternal salvation. On the Sabbath evening, I had a meeting in my neighbourhood, twelve or fourteen miles from that place, and such was the ardour and zeal produced by this remarkable awakening, that some thirty or forty persons accompanied me, or came on immediately after, to the place of worship from that neighbourhood. I had hoped that the appearance of a number of mourners from a distant neighbourhood, would have

had a salutary effect on the minds of the people of my charge at home, but to my mortification I saw them look on them with a kind of hardened astonishment: a convincing proof, that although men become affected by what they see and hear, yet the power of God, and the influence of his Spirit, is absolutely necessary to make those means of grace effectual to the awakening of those who are slumbering in the cradle of carnal security. At this time I had engagements which called me from home for several weeks, south of the Kentucky river, where the Lord had been carrying on a blessed work for more than a year past, and where I had been much engaged; but before I left the neighbourhood of the revival, I appointed to visit them again the Sabbath before Christmas. On my return, I was happy to find that the good work was still going on. Many attended the places of worship, no doubt from various motives, some to receive benefit, others to make their remarks, and to oppose the work of the Lord; but the arm of the Lord was made bare, and very many, even of those who opposed the work became the subjects thereof.

This work spread with great rapidity—the churches of South Elkhorn and Mount Pleasant, which I had the happiness to visit, partook largely in the heavenly shower. In a few weeks many professed to have obtained the pardon of their sins, through faith in our Lord Jesus Christ, and were happily disposed to deny themselves, and to take up the cross and follow Jesus Christ in his ordinances and commands. A church has recently been constituted in the neighbourhood where the work began, and seems to be in a prosperous state—it is composed of a few members which formerly belonged to the church at South Elkhorn, and a considerable number of young converts, the subjects of this revival; they have united their efforts in building a convenient house for the worship of God, and no doubt, through the blessing of God will succeed. The neighbourhood of Mount Tabor, a few miles from Lexington, in another

direction, have partaken in some measure of the blessings of the revival; and some mercy-drops have fallen on the churches at David's Fork and Bryan's where I statedly labour. From the best information of which I am possessed, it appears that nearly four hundred persons have been baptised, and have united themselves to the church since the work began. O, may it please the Great Head of the church, to ride forth in the chariot of the everlasting Gospel, conquering and to conquer, until the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

On the morning of the 2d instant, about 10 o'clock, the corner Stone of a congregational Meeting-house, was laid in the second Society in Killingworth. The weather being pleasant, a large number of people assembled. The Rev. Asa King, made a pertinent and impressive address to the people, a Psalm was sung suited to the occasion, a solemn and appropriate prayer was made, and after laying the stone, the solemnities were closed by singing.

Extracts from the Report of the Board of Inspectors of the Albany Sunday Free School Society for the benefit of Africans.

The Board of Inspectors of the Albany Sunday Free School Society for the Benefit of Africans, in submitting to the Society, the report of their proceedings during the last year, would rather, by a plain narrative of facts, than by varnished eulogium, call forth the best emotions of the philanthropic heart.

It was about the seventh day of January, 1816, that a Sunday school was opened in the school room of Mr. G. Upsold, Van Tromp Street, for the long neglected descendants of Africa. The attendants were numerous beyond all expectation. Mrs. U—, her worthy and pious neighbours, and the females of her household, for some time, were thus benevolently engaged. Shortly after, two of their largest rooms were required for the accommodation of the scholars, and even these became insufficient.

This brilliant attack on the vitals

of ignorance and sloth, which many of the friends of humanity had long but indolently wished for, was not lost on those who were its constant witnesses.

Stimulated by the example, a few young men, on the 25th of February, opened a school in the Uranian Hall, for male Africans; where persons of every age to the number of sixty, assembled to receive instruction.

It was soon found necessary to remove the overflowing school of Mrs. Upfold and her associates to a capacious room in the Uranian Hall, where it has continued to this day.

The evincible perseverance with which those who voluntarily took upon them the arduous work of teaching according to the usual plan of education, certainly deserve our highest gratitude and admiration.

The progress of the scholars, both in the male and female schools, has been such as to afford gratification and encouragement to the superintendants and teachers. The average number attending the school throughout the year has been about two hundred.

Though highly interesting, it would go beyond the intentions of this report, should we enumerate the many instances of persons, both old and young, who have entered without a knowledge of the alphabet, are now able to spell and read; while the assiduity which is generally perceptible, but particularly amongst those of riper years, is truly interesting. At once may be seen, poring on an alphabet, or pursuing lessons immediately subsequent, a child of 4 years of age—youth—and maturer years. And even declining age, which has reached its 78th year, without despairing that it will gain a tolerable height, ascends with youthful alacrity the hill of knowledge.

And though equally interesting, it would be departing still further from our original intentions should we enter into detail of the establishment of similar institutions; yet there is one, which, to neglect to mention, would be an injury to the common cause. We cannot but view it as the forerunner of a system, which if generally adopted

would banish ignorance from the earth. We recognize in this Institution a practical refutation of almost every objection that the Indolent and indifferent can raise against the establishment of Sunday Schools.

A young lady, the assistant and co-adjutor of the worthy matron who first in the city designed, and with her own hands put in operation, Sunday Schools for Africans, warmed in the radiance of this glowing benevolence, without financial aid—without a school room—almost without the assistance of friends, and with but little practice in the art of teaching, subdues her native diffidence, spreads around the village the gladsome tidings, that the dawn of mental emancipation is at hand. In a kitchen, or when the rigour of the season will permit, even in a less commodious apartment, she is content to assemble the ready applicants. Thus in the southern parts of Saratoga County, has a Sunday School for female Africans, for many months past existed; and where such benevolence and such thirst of knowledge incite to exertion, to add, that rapid improvement is the consequence, were almost an affront to your understanding.

The number of scholars in this prosperous little seminary is about 18: and, thus, we conceive, is presented to view, what similar benevolence may be always able to achieve. Wherever the sons of Africa have been offered for sale, and wherever their descendants remain at least in mental slavery; there, by following this humble, yet illustrious example, may be advanced the cause of humanity—the reign of heaven.

In Schenectady, we learn with pleasure, that several young gentlemen of Union College have laudably engaged in the instruction of Africans. In the city of Troy, a Sunday School Society is formed; which has under its direction four schools, one of which is exclusively for persons of colour: and in the numerous institutions of the kind in New-York, they are usually taught at the same time with white persons; but in separate classes.